

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH

UNTO THE CHURCHES.—Rev. &c.

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INTRODUCTION TO THE NEW YEAR.

Eighteen hundred and fifty has passed away. With its termination closed the first half of the nineteenth century. Our earth has performed another revolution through the immense regions of space around the sun, attended by her moon, which was appointed to reflect light upon her by night, and which has journeyed nearly thirteen times around the earth in faithful performance of those duties which were assigned her by her great Creator. The earth has not failed to observe the laws of motion which were given for her government throughout this vast journey of several hundred millions of miles, by which day and night, summer and winter, seed time and harvest, are still given to man. The bow also is still to be seen in the cloud. These stupendous truths most impressively declare the omnipotence, wisdom, and mercy of Almighty God, inspiring the possessors and lovers of truth with awe and veneration for His holy name. There is another truth of no less magnitude, which is fraught with infinitely greater and more momentous import to the present generations of man, viz: He who changes the times and seasons, has, after the lapse of a cold and dark night of many hundreds of years, again brought the earth within the immediate influence of the sun of righteousness.—THE SON OF GOD. His direct rays of present and immediate revelation have reached our earth. For more than twenty years has this light of direct revelation been shining upon portions of our globe, illuminating the paths of those who have walked in it, with the certain knowledge

of God, and their acceptance with him. His bending rays of twilight are already perceptible over large portions of the earth's surface. Thousands and scores of thousands are awakened and are awakening from their dreamy slumbers, to engage in works of righteousness. Hail, Millennial morn! Hail, early dawn of that glorious sabbath of rest, in which the Son of God will, by his glorious presence and power, dispel darkness from the earth, and light up all nations with his glory. Then will a nation of kings and priests administer the government of Jesus Christ over all the face of the earth. Then will his ancient covenant people, who have been scattered abroad to the uttermost parts of the earth, together with those of them who have been driven out unto the uttermost parts of heaven, be again gathered in one, and established in the lands which were promised to them and their fathers Abraham, Isaac, and Jacob. Then will the righteous have been gathered out of all the nations of the earth to Zion, while those who have refused the heavenly message of present revelation,—the gift of the Holy Ghost,—and opposed the upbuilding of the Redeemer's Kingdom, will have been swept away with all their refuge of lies by the consumption which it is decreed, shall come upon the whole earth. Then will the venom of the reptile, the ferocity of the brute, and the warlike disposition of man cease; for the spirit poured out upon all flesh will render each harmless to other, while all the generations of man will serve the Lord with one consent, having a pure language

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restored to them. Nor will the earth, by divine favour, fail to receive her portion of the promised good. Various changes in the conformations of its surface will take place for the benefit and comfort of its inhabitants; the sea will retire to its own place, and the dry land appear in its proper form,—its general surface will be greatly modulated from its present contrasting variety,—its bowels will yield her richest minerals in ample profusion, while its surface will produce its immense variety of fruits, with the greatest luxuriance; until in its strength it causes new wine to drop down the hills, and the ploughmen to overtake the reaper, that the meek who will then inherit it may rejoice before the Lord for food and gladness, when oppression shall have ceased out of the land.

No wonder, when Abraham directed his prophetic glass, of a thousand years power, to this tolerable condition of things, (although four thousand years distant in the space of time,) he became enchanted with the discovery, and failed not, to obtain promises for him and his, of an inheritance therein for ever. No wonder this entrancing view, rendered then almost real by the promise that it should be theirs to enjoy, led him to command his children after him in view of it, inasmuch, that all their hopes of happiness seemed founded upon their title under God to an inheritance on the earth. The legitimate children of this faithful father have ever since gloried and worshipped in that hope, knowing that it could only be realized through the redemption of the Lord Jesus Christ.

Their poets have mused and written upon it, with the most exalted strains of sentiment and lively emotions of the human soul. Their psalmists and sweet singers have tuned their voices and their instruments in the most stirring notes of high sounding praise to Him who gave this promise to their fathers. Their prophets have ever and anon descried various phenomena and appearances peculiar to this great restoration of man and earth, and left them on record for the comfort and faith of others who should entertain the same hope. Their most powerful orators have made it the theme of animating discourse, awakening the most lively imagery of the mind, and producing by the aid of the Holy Spirit, the most certain conviction of its truth, while

a Paul could make it the very predicate upon which to found a special plea before Agrippa in defence of his life. Hear him, "And now I stand and am judged for the hope of the promise made of God unto our fathers," "for which hope sake, king Agrippa, I am accused of the Jews." Seeing then, that ancient saints entertained such lively and certain hope of that day of rest which remains for the people of God. Why shall not modern saints mind the same things, with the same joy. O ye Latter-day Saints, for a small moment forget your poverty, your oppression, your persecution, and all sorrow; lift up your hearts and rejoice before the Lord with song, prayer, and thanksgiving, that you are permitted to live and behold the dispensation of the fulness of times established upon the earth. What generation of man so blessed, as that which is first favoured with emancipation from darkness by this earliest light?

Joy to the children of promise:—

The dawning of that day has come,
And Saints by thousands gather home.

The last quarter of a century will be forever memorable in the annals of eternal history as the period of time in which the prophet Joseph, by the special and direct commandment of Jesus Christ organized his Church again among men, with all the gifts, powers, ministrations, and blessings which were anciently promised to believers by our Saviour after his resurrection; also for the discovery and translation of that wonderful record, the *Book of Mormon*, which contains a faithful account of the fulness of the Gospel, as well as *Doctrine and Covenants*, containing the revelations which he has given for our instruction and edification, besides many mighty works which he wrought, unsurpassed persecutions which he suffered, and, finally, closing his mortal career by yielding his life's blood in attestation of the heavenly truths which he lived to propagate and exemplify.

Year after year adds interest and power to this majestic enterprise, and it must move on impelled by the arm of Jehovah and in the teeth of all opposition, until it shall have been preached in every nation, language, and to every people. The closing year will be most gratefully remembered to a thousand generations, as the epoch of time in which the gospel

was established in France, Italy, and Denmark. Churches are now organized in each of these countries. The *Book of Mormon* is translated and nearly ready for the press in the French and Danish languages. It is also, together with the *Doctrine and Covenants*, ready for press in the Welsh language. May the time speedily come when these works shall be read in every language under heaven.

A most remarkable feature of our great work is the strange co-operation of men and events to promote it, although unknown to each other, and dwelling on opposite portions of the globe. At about the earliest moment that society in France would admit the introduction and permanent establishment of a church of present revelation, one of the twelve, with other elders, arrived among them, and success attends their labours. Just at the particular juncture when his "Holiness" excommunicated Piedmont, in Italy, from papal fellowship, a mission from Zion arrived and planted the mustard seed, which though it is a small seed, will spread forth its branches till the angels of heaven shall dwell in them; although it now is a small branch, it will become as a strong nation, and the name of the Lord be more abundantly glorified in it. Scarcely had the turbulence of internal commotion been fairly allayed in Denmark, and a new constitution adopted, admitting religious toleration, than Erastus Snow of the twelve, with three other faithful men of God, began to proclaim the new revelation of the gospel in that nation. Thus we are led to observe the hand of God in preparing the nations for His word, and teaching His servants in Zion by the Holy Spirit when to send to them the ministers of life. Such is the work of God—by the power of His Spirit working upon the nations, preparing them for the preaching of the gospel in their midst, first; then forth the results of receiving or rejecting it. No longer is the hand of God, "invisible or dimly seen" in its workings among the children of men by those who walk in the light of present revelation.

For ten years past, the *MILLENNIAL STAR* has shone upon the British Islands as the harbinger of a better day. By

the unceasing diligence of its late editor, and the united exertions of the Saints generally, its circulation has been vastly extended, and we hope it may still extend its rays into many a habitation where it is now unknown.

The opening of new fields of labour in different nations on the Continent, the rapid spread of the work throughout the British Empire, the immense gathering and upbuilding of the Saints in the valleys of the mountains; the increasing power of God which attends the ministration of the gospel everywhere, each increase the interest and variety of our correspondence, and all augur well for the future interest and merit of our little journal.

The boldness and originality of the course which the ministers of this last dispensation are called to pursue in their unprecedented work of the Gathering, and that too, in the most public capacities, and often, as in the present instance, in the absence of scholastic acquirements, produces extreme deference in entering upon such duties as editing the *STAR*.

By diligent application, but more especially by the aid of "that wisdom which is profitable to direct," it is hoped our little luminary may still faithfully reflect the doctrines of eternal life, to comfort the afflicted, to bear up the oppressed, to strengthen the weak, and direct the benighted traveller westward to a land of promise and a day of rest.

Should any imperfections appear upon its face, it may perhaps be charitably remembered, that dark spots are often seen upon the disc of the sun, and should its general brightness prove less than when conducted by its late editor, our sagacious readers will readily know how to maintain the quantity of light by ordering an increased number of them. In conclusion, we wish our readers a *HAPPY NEW YEAR*, and may those who walk in the light of the *MILLENNIAL STAR*, enjoy a thousand happier ones during a reign of righteousness on earth, and in the meantime secure an inheritance for their generations which shall never pass away.

FRANKLIN D. RICHARDS.

15, Wilton Street, Liverpool.

HIGHLY INTERESTING FROM DENMARK AND SWEDEN.

ELDER FORSSGREN EXAMINED BEFORE THE CHIEF AUTHORITIES OF SWEDEN—IS BANISHED FROM THE KINGDOM—RELIGIOUS TOLERATION IN DENMARK—RAPID SPREAD OF THE GOSPEL IN THAT NATION.

We take great pleasure in presenting our readers with the following letters from Elders Snow and Dykes, which will doubtless be perused with the most lively interest, especially by the Saints, who watch the progress of the Redeemer's Kingdom in view of its filling the whole earth, with anxious solicitude and heartfelt satisfaction. Most unfeigned gratitude belongs to Him who preserved Elder Forssgren from harm, restrained the wrath of his adversaries, and gave them confusion of face. Who would have believed that enlightened Sweden, whose established religion is Lutheran, would have arraigned a man as a criminal for remitting the people's sins by baptism, healing the sick in the name of Jesus by the laying on of hands, and organizing a church upon Scripture rules? Truly the Gospel reveals prodigies of the human heart now, as anciently. Elders Snow, Forssgren, and Hanson, left Great Salt Lake Valley, N. A., in company with other Elders now in France, Italy, and Great Britain, in October 1849, and with Elder Dykes, arrived in Copenhagen in June last, since which time, in about five months, not less than one hundred and thirteen souls in northern Europe have become obedient to the faith of present revelation by baptism for the remission of their sins, several of whom were before ministers of other faiths. Truly it is none other than the power of God that has done this, and causes the hearts of the faithful laborers to rejoice. We wish our brethren in the different States, on the Continent especially, much joy and a happy New Year, in the opening prospects of a rich harvest of souls in their respective fields of labor.—Ed.

196, Norgesgade, Copenhagen Denmark, Nov. 21st, 1850.

ELDERS O. PRATT AND F. D. RICHARDS.

Beloved Brethren,—I arrived per steamship British Queen on the morning of the 30th October—four days from Hull—I had been absent from this place 26 days. I had a rough passage both going and returning, and suffered considerably from sea-sickness, though I was quite as comfortably situated as is possible for any one to be upon the sea in a storm.

I will here repeat what I have several times said to my brethren, that I feel doubly paid for my visit to England, notwithstanding the expense and exposure attendant upon such a journey.

Although through contrary winds and other events beyond my control, I was unable to reach there in time for your general conference, (a privilege which I should have highly prized,) yet the principal objects of my visit were attained, and I feel refreshed and warmed up for my winter's labour in this cold country.

It is with pleasure that I embrace this, the earliest convenient opportunity, to redeem my promise, and to furnish you with a sketch of matters and things that pertain to the interests of the kingdom of God in this country and Sweden,

which a press of other things prevented my doing while I was with you. I will begin with brother John E. Forssgren, in Sweden.

The readers of the STAR will recollect that our last communication left him under arrest at Stockholm. As he is now with us in Copenhagen, I am enabled to furnish some further particulars which, though necessarily brief, I trust will not be uninteresting.

When brother Forssgren landed in Gefle, the latter part of June, he found a brother and sister at the old homestead—his father gone on a sea voyage to America—his brother very low with consumption, and by the physicians considered past recovery. He found the religious and intellectual state of society at a very low ebb; and the laws of the country as stern and rigid as ever against any and every innovation of the Lutheran religion: and the priests and chief authorities disposed to enforce them, notwithstanding many of the middle and lower classes were panting for liberty. These began to seek unto him to hear his words. He was closely watched by the priests and police; and, according to their laws

and customs with travellers, his passport was detained in the "Landscancellie," that he might not go into the country or any other town without permission; for you must understand that any traveller, native or foreign, without a passport, is virtually an escaped convict, liable to arrest at every turn of the road.

Under these circumstances he fasted and prayed much that the Lord would open his way before him, and privately instructed such as he had access to. He translated into Swedish the small work containing the "Visions' Rise of the Church," &c., but the printers refused to publish it. He left the manuscript with the believers. He instilled faith into his brother, and raised him up and baptized him and his sister, and one other man privately, after which he concluded to go to Stockholm, in hopes of finding more liberality and a better opening, and called for his passport to start on the 3rd of August, but before he reached the steamer she loosed from her moorings and left him.

Immediately after, he heard of the company of farmers mentioned in our former letter, who had come in from the country to emigrate to America. He sought them out and found them in a warehouse waiting for the vessel. They had read the Scriptures, and became sick of the oppressions of their country and its religion. They heard him gladly, and he visited with and instructed them until the 6th, when they proposed a public meeting in a grove a little out of town. He resolved to bear a public testimony, and abide the consequences.

The first meeting went off well, and all were anxious for a second. He appointed another for the next day at six o'clock, P. M., and went the same hour to the water and baptized 17 persons out of the emigrating company. The next day he organized them, and ordained elders, priests, and teachers, administered bread and wine, instructed them relative to their journey and future proceedings, baptising their comrades, &c., and laboured hard with them, being impelled forward by the Holy Ghost, until the hour for public preaching.

The rumour of the preceding meeting had drawn a vast multitude both from the town and country, and among the number were some priests, and the marshal with police ready to take him. But

they had no power until he had finished his testimony; for the power of God was upon him and over all the people—some wept, some rejoiced, and nearly all seemed to feel that surely a prophet had come among them. The marshal and priests were full of indignation, and boiling over with rage. He was arrested with terrible threats and denunciations, but they had no power to harm him. As he was marched into town the vast multitude followed, and they were met by large crowds from the town and ship-yards: and as the officer proclaimed "Dipperen," (the dipper,) the multitude swung their hats and cried with deafening shouts, "Hura til Propheten," (Hurra for the Prophet.)

The next day he was had first before the chief officer of police, next he was taken before the chief officer of the Landscancellie, then to the chief priest and his associates, all of whom in their turn examined and questioned him, and took minutes. He answered as the Spirit suggested, in his characteristic meekness, but everything was like a two-edged sword, and they were more and more confounded and perplexed, and did not know what to do with him.

He was next ushered before the governor of the city, where all the before-mentioned dignitaries were assembled with the priests and police. Here he had another opportunity of bearing witness to the truth, for as they proceeded with their accusations of what he had said and done, he explained and bore testimony. Among other evil deeds which the marshal accused him of was healing the sick. The chief priest sent for his brother to have him examined—he believed he was sick still. But when his brother came, he testified boldly that he was well and had been healed by the power of God through the instrumentality of his brother. The doctor was ordered to examine him—he pronounced him well. The physician was also ordered to examine brother John's head. They would feign have sent him to the Lunatic Asylum, but the doctor very significantly told them that he (Forssgren) knew well what he was about.

Everything increased their perplexity. He was well dressed—bore passports from Washington—this, added to his bold indifference, made them feel dubious about imprisoning him. They finally con-

cluded to send him to Stockholm, with a full account of his doings and sayings in Gefle. The marshal suggested that for his bold impudent demeanor he was worthy to go to Stockholm in irons, and the irons were produced for the purpose. But after a little further consultation, he was dismissed with the following endorsement upon his pass, which was suggested by the chief priest:—Translation: "The bearer of this pass received it and had it signed August 3rd, for his departure to Stockholm, but was unable to leave at that time. The North American Consul, now present, rejects him, and leaves him without protection. The bearer of the pass has, in days gone by, disturbed the general peace by illegal preaching in warehouses and under open heaven before several hundred persons, and even established baptism on the seashore of several aged persons; for which he will leave Gefle before eight o'clock to-morrow morning, for the above-mentioned place of destination without fail."

"Gefle Landscancellie, 8th Aug., 1850."

When he landed in Stockholm, the king was enjoying himself in the country, but the chief officer of the government received from Gefle five or six pages of "sayings and doings" there and brother Forsagren was taken forthwith before the chief police officers of the kingdom, for three successive days, where he had again an opportunity of expounding and bearing witness to the great work of God. During this time the fame spread over the city, and into all the newspapers, and the more they had to do with him the more they were perplexed with him. They reasoned, persuaded, and threatened him, but all to no purpose. He continued to tell them that he "came not to do his own will, but the will of Him who sent him." There were no vessels in port by which they could send him immediately to America, and the American minister at Stockholm would not allow them to imprison him; they, therefore, detained his passport, and permitted him to go at large in town, with a strict charge not to preach his doctrine, but the papers published his whereabouts, and he soon found himself sought unto from all quarters, and invited from place to place, and among the mechanic clubs, and he became quite as notorious as any man in the kingdom. He did not trans-

gress the law "by illegal preaching," for he had as much as he could well do to answer questions, and read the Bible, and others did the preaching. This continued about a month, and many hearts rejoiced in the truth.

It having come to the ears of the authorities that some were determined to be baptized at all hazards, brother Forsagren was taken by the police from his lodgings during the night of the 11th of September, and taken on board an American vessel which was ready to sail for New York, his passport signed for New York, and his passage paid.

The vessel had to call at Elsinore, to pay the Danish toll before she left the Baltic, where brother Forsagren landed for the purpose of coming to us. Here the devil had spread another snare for him, but the Lord had also prepared a way to deliver him. He was immediately arrested by the Danish police at that place, at the instigation of the Swedish consul, who had received orders from his government to see to it, that Forsagren was reshipped to New York if he landed, but the American minister at Denmark, (Mr. Forward), had just landed in Elsinore, from this place. He came to his assistance, and effected his release, and accompanied him to this place, where he arrived September 18th, full of joy and the Holy Ghost, having been absent from us for three months.

I had kept up a correspondence with him, and counselled him to come here if he was expelled from Sweden, and our anxieties and prayers were incessant for him; but the Swedish priests and their tools were determined to prevent his coming to us. Even here, he is a terror to them to this day.

They have instituted inquiries about him through the Copenhagen police, and endeavoured to excite them against us; but the Lord used our friends who are not in the church, to silence their apprehensions. The new constitution is a kind of shield to us here.

We have had correspondence and personal interviews with the king's minister, who has the superintendence of all school and church affairs, and with the board of magistrates, and have furnished them with the outlines of our faith, and history of our people, the objects of our mission to this land, &c. This correspondence commenced before I went to England, and

was continued with brothers Forsgren and Hanson in my absence; and it was not until since my return that we received a final answer. They instituted many inquiries, and seemed cautious, but we have held them by our faith and prayers, and dedicated our communications unto the Lord, and his Spirit has wrought with them, so that they finally seem willing to extend to our infant organization—the liberties contemplated in the constitution.

I have informed you that religious liberty was only *conceived* by the constitution, and was to be formed and *brought forth* by the legislature, created under that constitution.

There is now a warm discussion upon the subject in the lower house, as to whether the child shall be a free-born citizen, or a kind of bond servant to the Lutheran church. It is to be hoped that it will terminate favourably before they adjourn.

The before-mentioned Minister of Public Instruction is on the right side of the question. Since my return I have presented him with a neatly-bound Book of Mormon, and the little work I published in Danish, and he expressed a desire to learn more of us. The deplorable ignorance of scripture, and indifference to everything pertaining to pure religion, which prevails with the great mass of the Danish people, is no small obstacle to overcome. Probably not one family in twenty have a Bible, and not one person in a hundred of the common people ever read it, except isolated texts in their catechism or other books.

Those who have received the gospel are growing in grace, and the gifts and blessings of the gospel. We have now a commodious hall for our public meetings, which are well attended, and prayer meetings in three different parts of the city. There is quite an excitement about us in town, a little more than we want, and a gang of lawless rowdies are of late urged on by those who stand behind the screen, to disturb our evening meetings; and I fear we shall be under the necessity of discontinuing them for a little season.

When I left for England, elder Dykes was appointed to Jutland, to commence the work in that province, elder Forsgren remained to labour in this place, and elder Hanson was appointed to devote his

time to revise his translation of the Book of Mormon, and prepare it for the press. Brother Dykes after encountering much opposition, had at the latest advices from him, baptized thirteen persons in Aalborg, the principal town of north Jutland, among whom were three local preachers of the baptists. In this place there have been more or less baptized every week and the branch now numbers about seventy.

Brother Hanson, though diligent, progresses very slow with the Book of Mormon; but I am happy to be able to say, that with what assistance I am able to render him, he is producing a good translation. A Danish lady, who is a teacher of French, German, and English, has confessed faith in the work, and proffered her assistance. She has also translated into Danish poetry, some of our hymns, which are very good, and you can well imagine that it is another source of joy to us to hear the Danish Saints join in the songs of Zion.

I have learned that there are no stereotype foundries in this country; I therefore see no other way but to issue an edition of the Book of Mormon without stereotyping; it will take till spring to do it.

Brothers Forsgren and Hanson join with me in love to you, and all Saints.

Yours truly,

ERASTUS SNOW.

Aalborg, Jylland, Danmark,
November 29, 1850.

Dearly beloved brother Cummings,—Your letter sent by brother Snow has been received with much pleasure and satisfaction. It rejoiced my heart greatly in this strange and distant land to hear from an old friend and brother, who has stood in the fore front of the battle in the heat of the day. I rejoiced and thanked God my Heavenly Father, for that little word of comfort, which was, that I was not forgotten by you and the Saints in Sheffield in your prayers. Dear brother, none can tell how sweet such words of consolation are, but those that are placed (like myself) where they can feel in their heart that they really need them. Your letter came like the refreshing dews of evening, or like the morning rays to dispel the dark gloom of a lonesome night; it was a welcome visitor, indeed, and I hope you will do me the great pleasure of writing me another

letter before you go to the land of Zion, the home of the blessed.

I will now give you a short history of affairs since my last. Before brother Snow left for England he appointed me to this place, which is about 140 miles to the northward of Copenhagen. On the 8th of October I took steam-ship for this place, but we had a heavy head wind so we did not come to land till the 10th, when I landed I went to seek a lodging place, but as I had very little money, I had to cut after the cloth, so I went to a house and hired a room for about 5d. English money per week, where I slept on, I do not know what, but there was generally a quantity of loose straw on the floor in the morning, and the windows were curtained with the spider's web that had been made there during the past summer; the glass was so exceedingly filthy that no one could see through from out doors, and thus I had a home to sleep in; but the eating—for the first two weeks I bought a dinner nearly every day, but it was rare that I found either supper or breakfast. In this way I began to lay the foundation, I hope, of a great and good work in this land; since that, things have been growing better, and now I have rented a good house for preaching, which has good conveniences for a small family, which I have taken in (a man and his wife) with me, and we all live in the meeting-house, but not in the meeting-room; I also have a room to myself, but eat with the family; we have also a beautiful yard, inclosed with high plank fencing, in which we are preparing a baptismal font, which we can supply with water from an adjoining pump, so that our baptisms will be quite secluded from the public gaze. There are two rooms adjoining, which we will use for dressing-rooms, so that we can have all things on hand but the candidates, and I hope and believe we shall have a few of them, with the blessings of the Lord, and your united prayers for me, for I am in the midst of a very superstitious people, of a strange tongue and manners, but the Lord has heard my prayers, together with those of my brethren, and I have now organised a little branch of the church here, consisting of 23 members, and you can see by our baptismal font that we think soon to have more; and although I came here very poor, but not altogether penniless,

for I had a few, yet, notwithstanding all this, the Lord has blessed my labors, and now if I do not eat three times per day, it is my fault, but the brethren here, like the most in all the world, are poor, but exceeding kind to me. I have obligated myself to pay 100 dollars per year for the house, 50 on the first day of January, and 50 on the first day of June, but where the money will come from I don't rightly know now, but I know that it will come, for the Spirit said to me rent the house, and I should fail not to make payment in due season, so I have done it in faith, and I hope the Spirit will work on some more able men to bring them in and help to bear the burden. Opposition to the truth here is great, and comes in so many different ways, and I am a stranger, and they know not from whence I am, and nothing but the Spirit of the Almighty God could have brought so great a change in so short a time, but I go late and early, yes, I may say day and night, through rain, snow, wind, and mud, and several times, here at first, I have walked six miles after twelve at night before I could find a place that they would keep me, for I would go out in the country and preach and talk to the people, but would have to come home to sleep, but now when I go out they will bring me back, or a part of the way, so it is much better, and I thank the Lord for it.

Please give my best respects and warmest gratitude to all the Saints, and in Nottingham, Mansfield, Chesterfield, and all the conference. Tell them to remember a distant lonely brother. When you see brothers Pratt and Richards, remember my kindest love to them; and tell them if they would send me occasionally a STAR it would be very acceptable, for I am here alone, and in a very retired part of the world, where I do not see or hear much that is passing; and if you or any of the brethren would send me a newspaper when you find something interesting, it would rejoice me, but I must close. My address is thus:—Til G. P. Dykes, adresseret Jernstøber Nielson, Lille Njegade, Aalborg, Jylland, Danmark. Be sure to spell like the above, and all letters and papers sent to that address I think will come safe; also will you send me the presiding elders address from Hull? You will not forget in your travels round the conference, to remember

my love and respects to all the Saints there; tell them to pray for me, and when you arrive at the Bluffs, remember me most affectionately to sister Dykes and the children, and all inquiring friends there, and also at the Valley, and a thousand blessings be multiplied upon your head in your journeying there.

From your distant, and lonely brother and fellow-labourer in the new and everlasting covenant,

G. P. DYKES.

To J. W. Cummings and Saints in Sheffield conference.

The Latter-day Saints' Millennial Star.

JANUARY 1, 1851.

On account of the unusual amount of business which we have had on hand, as well as our printer, we have been unable to issue the present number of the STAR as early as we otherwise should. Our printer informs us that he has kept his machine and presses in operation the entire night as well as day for the last three weeks, printing exclusively the various publications which are issued from this office treating upon our most Holy Faith, and we cannot, for conscience sake, complain of a man when he works night and day and keeps us at it too.

A few evenings since a Rev. Divine called in, and seeing the machine turning off the sheets at the rate of twelve or fifteen per minute, had a curiosity to know what it was that was so rapidly springing into existence. Upon finding the "matter" advocated present revelation, he appeared quite shocked, and took occasion to administer what he, no doubt, considered a pious and faithful reproof to the men for daring to promulgate such erroneous doctrines at such a rapid rate. His groanings in spirit we will not attempt to utter, but for the comfort of such as are in favor of spreading the "knowledge of God," we would remark, if our business should continue to increase as it has for some time past, we shall be obliged to employ steam to do our printing.

The present volume of the STAR opens with an issue of twenty-two thousand copies, which is about the number at present ordered by our general agents. It is thought that to reduce its columns to their present width will render it easier of perusal, and less difficult for the aged, as well as those who are less skilled in reading; and being desirous of rendering it as extensively useful as possible, the method is therefore adopted as an improvement.

ARRIVAL OF THE *Joseph Badger* AND *James Pennell*.—By a letter from Elder John Morris, president of the company of Welsh Saints, who sailed on board the *Joseph Badger* hence to New Orleans on the 17th of October, we are informed they arrived safe at the mouth of the river on the twentieth of November, making a remarkably short passage—the shortest which we recollect being made by any of the Saints to that port.

There were two marriages on board, one birth, and three deaths, viz., Edward Evans, late of Hirwain, on the 1st of November, aged 21 months; Catherine Thomas, late of Heade Llan Gaine, Nov. 10th, aged 21 months; and Sarah Ann Jane Probert, late of Victoria, Nov. 13th, aged 21 months. The health of the company was generally good: they kept up their meetings and remembered their prayers in the season thereof, observing good order and cleanliness, all which contributed to their happiness and comfort.

While at anchor in the mouth of the river the *James Pennell*, which sailed Oct. 2nd, came up with them, and the two ships were towed up the river together, and landed at New Orleans on the 22nd. The *James Pennell* had lost her main and mizen masts, which is all the information given of her. They were all to leave for St. Louis on the 23rd, which was the date of brother Morris's letter.

The Dundee, Perth, Arbroath, Aberdeen, and Inverness branches of Edinburgh Conference are detached, and organized to constitute the Dundee Conference. Elder William Burton is appointed to the presidency of that Conference. Elder James Hart, of London, is appointed to labour in the Birmingham Conference under the presidency of Elder James H. Flanigan.

"THE LITTLE ONE" AT BRECKNOCK, BRECKNOCKSHIRE, SOUTH WALES.

TO BROTHERS O. PRATT AND F. D. RICHARDS.

December 11, 1850.

Brecknockshire, one of the twelve counties of Wales, contains about 512,000 acres of land; little more than the half only being cultivated, in consequence of the barren nature of its mountainous soil. Population about 50,000. Copper, lead, iron, coal, limestone, in abundance, are the most important natural products of this county. The agricultural produce consists of oats, wheat, rye, barley, &c., and there is also a considerable exportation of wool, timber, butter, cheese, and cattle of various kinds to the markets in the neighbouring English counties. This county is supposed to derive its name from Brychan, a native prince of the 5th century, the Welsh name for the county being Brychering. Few towns surpass Brecknock in picturesque beauty, the different mills and bridges on the rivers Usk and Honddu, the ivy mantled walls and towers of the old castle, the massive embattled turret and gateway of the priory with its luxuriant groves added to the magnificent range of mountain scenery, form in many points of view the most beautiful, rich, and varied outline imaginable. The various denominations of the day divide among themselves (with few exceptions) the inhabitants of the town; who to their credit are very religious, having their churches, chapels, colleges, alms-houses, &c., besprinkled through the length and breadth of the place, so that one of the officials of the town remarked, there was no place for "Mormonism" neither should it set its foot within its boundaries.

The officers of the Church of Jesus Christ of Latter-day Saints, have had to contend with many trials in their laudable exertions in establishing gospel principles of truth and intelligence in the towns and villages of this county, like other places in Wales. Occasionally they have to travel some twenty to forty miles per diem, from one place to another, over craggy and boisterous mountains, through wet and cold, and at the end, three or four persons only may think proper to attend to their warning voice the others being bound by prejudice and superstition. But there are exceptions, sometimes they have multitudes flocking together from all parts. Some few weeks past two of the brothers, after a hard day's work, preached the "Word of Life" to some two or three hundred hearers, but not having a friend amongst them, they had to retire after the meeting was over, supperless, to lay down their heads and wearied bodies on a bed of straw in a barn. But there are exceptions also to such ungrateful conduct. In many places in Wales they are received by the wealthy farmers, and entertained with great kindness, they are not sent away penniless, nor on foot, having servants and horses to guide and carry them from one place to another. After such conduct it is a general rule for us to hear of our benefactors becoming subjects of the kingdom themselves, and that God called them also to go and preach the gospel. Others who have been in the church for some time, are gathering up their wealth

and are going forth with songs of gladness to the fruitful valley of the beautiful land of Zion, unknowingly, yet truly described by Wordsworth, the Poet, as—

"A lowly vale, and yet uplifted high,
Among the mountains."

From whence those who are already gone send their bewitching letters, containing interesting accounts of their prosperity, preparing for their Welsh brethren that should follow from the mountains of Wales, flocks of *Welsh Mutton* on the rich luxuriant mountains of Ephraim.

Their testimony of the goodness of God, both spiritually and temporally, in causing all things to work together for their good, is sent forth to their Welsh farming friends and relations through the medium of the "Welsh Trumpet" of Zion, by our excellent trumpeter John Davies, in charming notes, that leave an influence behind, through the length and breadth of this country, that causeth the *Prince of darkness with his imps to look confoundedly serious.*

Some of the great folks at Brecknock thought their citadel too strong for the poor "Mormons" to scale, and take possession of the place. But to the terror of some of the inhabitants, the report was circulated that the *Latter-day Saints were coming*, to establish Emanuel's Kingdom in the heart of their city, in the name of the Lord God of Israel. The mayor of the town took the lead in defending their rights of conscience against the intruding party; on the right he was well supported by the great folks, and also the Protestant parties, with their clergymen, learned tutors, students, and a host of local preachers; and for the left in such emergency, the alliance and help of the Roman Catholic church, "*the old Mother*," was not to be despised; besides they had barracks filled with soldiers, and noble officers in reserve in case of necessity; so the mayor with great confidence informed the two little Mormon officers, that they should not preach within the confines of the town! doubtless the brethren would have retreated immediately, had it not been for the higher power that authorized and commanded them to preach. The battle commenced, the enemy thought success certain; but here, like all other places, the few that fought under the banner of

truth and righteousness gained the victory; and established their head quarters for the present, in a fine hall at the "*Bull*" Inn. So they have the *Old City Bull* to protect and cover the Saints, regardless of the Protestant and Roman Catholic *Bulls*.

On the 8th instant the victorious party held their conference in the town of Brecknock, and as a leading article they baptized in the city, the evening previous, a wealthy farmer, after a serious conversation he had with President Phillips, and one of the first steps taken at the commencement of the conference was the organization of a branch of the Church of Jesus Christ of Latter-day Saints in the heart of the city. The addresses delivered in English and Welsh by brother W. Sims and President Phillips were interesting and to the purpose. I had also to throw in my mite. Nathan Ddu, one of the endowed Welsh bards, and one of the officers connected with the conference, poured forth poetic intelligence in melodious strains of Welsh Englinion, that would have caused Milton's heart to leap for joy, if such an instrument were to be found in the English language. The present mayor of the town of Brecon, and many wealthy gentlemen, the superintendent of police and the force are acting with Christian kindness and benevolence to the brethren. May the Lord our Master bless them now, and favor them in the day, when the actions of all shall receive their due reward.

For this cordiality and sympathy from the great in Brecon and other towns, the thousands of Saints in Wales, return their sincere thanks: praying continually for their welfare. Neither do we wish anything but prosperity and happiness to follow the former mayor, with whom we had to contend for liberty to preach the Gospel of Christ.

Praying the Lord to grant that "the little one" at Brecon may soon become a thousand,

I remain, your brother in the Lord,

WM. HOWELL.

P.S.—I have just received an interesting letter from our beloved brother Mr. Taylor, from Paris, all is well, with good prospects.

THE SECRET OF THE HEALING POWER,

BY J. H. FLANIGAN.

The editor of the *Family Herald*, in No. 377, vol. 8, writes an extraordinary article in favor of the healing power—a far superior healing power than that possessed by medical men. He is of opinion that this healing power has never entirely left the world, but only the power to communicate it. He cites several remarkable instances that have occurred during the past century, of persons being healed by this power through faith in God. But these have been rare and isolated cases quite disconnected with any divine or doctrinal mission, and therefore prove nothing more than the existence of such a power. As light proves the existence of the sun, so instances of the spiritual healing power, independent of man, working amongst mankind, proves its existence without any reference to man having power to communicate it to others. The power to communicate or administer the healing power to others is the grand and important secret; to reflect light on which is the object of this article.

The *Herald* remarks, "a man possessed of this power in such a manner that he could communicate it to others, or withhold it from them at pleasure, would be the greatest man in the world. He would be the conqueror of the world—all men would obey him," &c.

The editor is in this mistaken, though in the main he speaks well. Christ and his Apostles possessed the healing power, so that they could communicate it to others, or withhold it from them. Their power to communicate it was perfect. The priesthood of the Son of God was that channel of communication. It was the complete authority through the Holy Spirit and faith in God. Jesus received this power from his Father, the very Eternal God. Jesus conferred this upon his disciples. "As my father has sent me into the world, so send I you." Said the chief Apostle, "Ye are a royal and holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." Paul says, "And no man taketh this honour unto himself but he that is called of God, as was Aaron,—(John, xvii. 18; 1st Peter, ii. 5, 9; Hebrew, v. 4.) Yet these did not conquer the world—the

reverse was absolutely true—the world conquered them. All men did not obey them, far from it. "He did not many mighty works in his own country because of unbelief." His own would not receive him, but those who did receive him, "to them gave he power to become the Sons of God."

The *Herald* further remarks, "We have a class of men amongst us who profess the healing art, but their power is infinitely small." This is true, because they have rejected the means and administration which God has prescribed, therefore God has rejected their poisonous drug systems.

The *Herald* contends that the absence of power and great deficiency in the healing art lies in its gross materiality. The gross, poisonous, material drugs, called "scientific preparations" of the medical schools now so universally used, are truly one cause of the deficiency in the healing art; but this is by no means the only cause of its absence and deficiency. God does not pronounce "a wo" upon all material agents, but such as abuse those agents and treat with contempt this administration. Water was one of the agents in healing Naaman, the leper. Water was also one of the healing agents in our Saviour's time upon earth, as may be seen by reference to the people dipping and immersing in various pools and waters for their health.

Oil is also a healing agent prescribed by Heaven; but the healing spirit and virtue in all these instances was communicated through the authority of the administration.

The healing power is of God, through his administration of all wholesome and good means which he has ordained for the use of man. The foul leper, Naaman, had to dip seven times before the healing virtue was communicated to him. In the restoration, Isaiah, Ezekiel, and John the Revelator, agree that pure vegetable nutriment will be the food of man, and the leaves of the trees of life shall be for medicine and the healing of the nations. (Ezekiel, xlvi. 12; Isaiah, lxi. 17 to 25; Revelations, xxii. 2 and 3; also Doctrine and Covenants, page 240, of Second Edition.

The genuine healing power is a sacred power, and therefore the profession of the physician should be a sacred profession, and can only become truly successful by clothing itself with that poetic purity and scriptural elevation of character which is inseparably connected with a divine faith and administration.

The *Herald* further states, "that one who cannot transfer this healing power to others *has no doctrinal mission whatever*;" but in closing his article asserts, "the healing power is *not confined to any one doctrine*." His first statement must be admitted, his second must not. The first statement gives us to conclude, that if the healing power can be transmitted or communicated by an individual, that individual must have a doctrinal mission, and, consequently, that doctrinal mission must be a genuine one. But the latter assertion denies the healing power being "confined to any one doctrine." Does the editor mean to contradict himself, or does he wish us to believe that the healing power can be connected with any or every doctrine? Evidently he does not mean that it can belong to any doctrine, for he denies that it belongs to the gross material doctrine, and adds, "we conclude, therefore, that the healing power in its fulness of efficacy is intimately connected with a spiritual faith, either in the active administrator, or the passive recipient of its influence." Why the editor should want to overturn conclusions so just and right as these, by asserting that the healing power "is confined to no doctrine," I am at a loss to determine, unless he fears his patrons should call him a Latter-day Saint.

That the healing power is inseparably connected with, and vested in the gospel mission of faith and priesthood, we fully believe and affirm. To deny this, is to deny Holy Writ, and to persist in such a course would sap the foundation of man's salvation. The individual or society devoid of this *only one*, true, and eternal doctrinal faith and priesthood, but acts aloof and independent of it, cannot have the authority to administer and communicate the superior healing power of God.

The *Herald* remarks that the healing power itself has not left the world, but the power to communicate has. This is true, and, consequently, the genuine gos-

pel faith and priesthood has been absent from the world twelve or fourteen hundred years. This is precisely the position the Latter-day Saints have maintained since the year 1830, the period when the angel brought back to earth the everlasting gospel, with power to communicate it to every nation, kindred, tongue, and people, previous to the end.

But let me prove that the healing power is inseparably connected with, and vested in the everlasting gospel mission; that the religious world have apostatized from that gospel power, and that it is and will be restored to the righteous.

We are glad to see an editor come nobly forward to advocate so vitally important a subject to the human family as the healing power, to aid in lifting up the standard of truth and salvation to nations. The editor may be fully sensible of his object, but it would seem that he, like Columbus of the fifteenth century, is not conscious of the silent power that moves him thus to vindicate such an unpopular doctrine; or what is full as good, he must have investigated the doctrine of the Saints, and in sentiment must be one. If the former, it may be a source of satisfaction to know he is right; if the latter he advocates a cause of vital truth, a subject worthy an editor's celebrity.

None could speak out and foretell the existence of the American continent until Columbus made the important discovery, then all could prophecy of its existence, and future greatness: so with the healing power of the nineteenth century. None could speak out boldly, "thus saith the Lord," the superior spiritual healing power exists, and can be administered until the great secret of its restoration and communication was revealed from heaven by an angel to the seer and prophet of the latter-day dispensation, JOSEPH, and the Latter-day Saints. Then, forthwith, editors, priests, and mesmerists, could all set to prophesying of its existence and operations, accounting for it in a thousand different ways, some by natural means, others by unnatural; some by natural agencies, others by unnatural; some by imagination, others by witchcraft; some by divining, others by mesmerism; some by a nod of the priest, others by extatic joy and excitement; others by the power of God, and others

again by the power of Beelzebub; none agreed because none rightly understood the grand main spring of its action but the *children of the kingdom*, to whom the high prerogative is given by the spirit of revelation to understand the deep things of God.

Evidently the editor's vision is obscured and himself in the dark, and the force of his arguments thwarted touching the secret of the healing power's action, its power and mode of communication also, in denying that it is connected with "any one doctrine."

It is no marvellous thing to find at times an uninspired *Herald* or parson in error. To confess and forsake the errors of yesterday, is but to acknowledge we are wiser to-day than we were yesterday. Is it not highly creditable for a *Herald* to receive light from a *STAR*? If ye will receive this restoration, this is Elijah that must come to turn the hearts of the fathers to the children, and the children to the fathers, before the great and notable day of the Lord come!

(To be continued.)

CHANCELLOR SPENCER'S LETTER TO THE EDITOR.

Great Salt Lake City, April 17, 1850.

To President Franklin D. Richards,— You are hereby requested and authorized to act as agent for the University of the State of Deseret, in the place of President Orson Pratt, as soon as he shall leave England. You may use your wisdom in appointing other persons to co-operate with you, whose location may be in London, Edinburgh, or other cities of Europe, for the convenience of gathering in funds, books, charts, minerals, plants, specimens of mechanism and antiquity, and all kinds of apparatus used in the best endowed universities. Allow me to congratulate the British Saints in your

appointment to succeed Elder Orson Pratt, to the Presidency in the British Isles.

My unceasing prayer is that your labors may be abundantly blessed, and that the work of conversion and ingathering to Zion may rapidly progress in England and on the continent, until the whole harvest is gathered into the garner of the Lord. My engagements are such that I have not time to say more at present.

Your brother and humble servant,

ORSON SPENCER,

Chancellor of the Board of Regents, of the University of Deseret.

ORGANIZATION OF THE CHURCH IN PARIS. —EXTRACT OF A LETTER FROM ELDERS PACK AND BOLTON.

Paris, Sabbath, 15th December, 1850.

Beloved brothers Pratt and Richards,— Permit brother Pack and myself to return you our thanks, and through you to the Saints in England, for their kindness and generous liberality in furnishing us the means to sustain ourselves in this country, while we are at work preparing the plough to break up the stiff old sod, that has been choking out all good seed for ages past.

Thanks and glory to our Heavenly Father; week before last we were enabled to open fairly the first furrow. Elder Taylor baptized six persons on Sunday the first day of December, speaking the requisite words of the ordinance in French. Two of those baptized are men of very superior education, well learned in several languages, and well calculated to hold the plough, and full of readiness, willingness, yea, a desire to do so.

Last Sabbath, December 7, we were all met with one accord in one place, bro-

ther Pack also with us, and the church was then regularly organized; we ordained an elder and a priest.

To-day Elder Taylor baptized one, also a man of education; and there are many more believing and nearly ready for baptism. The church at Paris is now organized with eight members, an elder, a priest, and a deacon. We are holding meetings here in Paris twice a week. Brother Pack has baptized two at Calais, and has a good prospect before him; he has taken a hall to preach in, in consequence of the many calls upon him to do so.

Thus the work has commenced, and our hearts are filled with joy and rejoicing at the prospect before us. * * *

We remain your most affectionate brethren and co-labourers in the Lord's vineyard.

CURTIS E. BOLTON,
JOHN PACK.

STATISTICAL REPORT OF THE CHURCH IN THE BRITISH ISLANDS
FOR THE HALF-YEAR ENDING DECEMBER 1st, 1850.

[For explanations relative to new Conferences, and the detachment and annexation of Branches, see Report of General Conference, STAR No. 22, Vol. XII. page 845.]

CONFERENCE.	No. of Branches	Stewards	H. P.	Elders.	Priests.	Teachs.	Deacons.	Room.	Dead.	Emig'd.	Baptiz'd	Total No. of Members	PRESIDENT.	SECRETARY.
London	53	0	0	123	142	96	64	108	5	10	753	2990	Thomas Margetts	George Bentley
Manchester	29	0	0	96	162	86	35	106	16	36	248	2875	William Gibson	James Johnston
Birmingham	18	0	0	90	96	70	36	61	11	13	360	2213	J. E. Meredith	J. E. Meredith
Sheffield	34	0	0	68	111	71	41	97	9	33	382	2162	H. J. Hudson	H. J. Hudson
South Conference	25	0	0	35	90	44	36	48	5	5	257	1135	J. W. Cummings	Henry Fulestone
Herefordshire	27	0	0	39	65	52	23	19	2	23	133	1010	George Halliday	Thomas Williams
Liverpool	8	0	0	44	57	23	20	32	10	27	303	946	C. H. Wheelock	J. R. Winder
Bedfordshire	26	0	0	45	59	27	24	25	7	65	138	908	Gland Rodger	James Fembroke
Warwickshire	22	0	0	57	53	41	21	25	2	19	140	879	John Spiers	John Toone
Cheshire	21	0	0	49	37	33	18	31	4	14	104	802	Ell B. Kelsey	Richard Ens
Bradford	19	0	0	47	67	34	15	19	7	9	87	800	William Booth	Jonathan Midgley
Norwich	15	0	0	41	50	28	15	29	2	0	94	634	James Marsden	John Harris
Staffordshire	14	0	0	48	47	25	15	24	2	4	54	567	Thomas Smith	William Wright
Newcastle-on-Tyne	13	0	0	45	34	15	13	12	2	8	37	463	J. D. Ross	Ralph Ramsay
Lincolnshire	13	0	0	30	32	26	16	23	1	55	132	457	J. S. Higbee	
Derbyshire	13	0	0	36	24	22	16	23	0	0	56	452	Lorin Babbitt	T. B. Ward
Preston	6	0	0	37	28	17	1	2	3	0	12	450	Lewis Robbins	John Foley
Southampton	10	0	0	15	18	11	5	15	3	0	1	444	G. D. Watt	Arthur Stayner
Worcestershire	11	0	0	25	24	9	9	5	3	3	25	343	W. C. Dunbar	Samuel Williams
Cheshire	10	0	0	23	29	18	12	21	3	13	53	321	John Lyon	Wm. Wolstenholme
Hull	6	0	0	18	17	9	7	17	2	13	53	321	William Moss	Henry Leatham
Dorsetshire	5	0	0	11	10	11	7	5	3	19	23	283	Hugh Findlay	Joseph Pring
Leicestershire	5	0	0	11	18	7	5	21	3	0	16	276	George Kennell	R. B. Birkbeck
Shropshire	10	0	0	10	13	5	8	1	3	1	5	182	Lewis Robbins	J. Bishop
Carlisle	5	0	0	10	10	8	6	1	3	1	22	152	Joseph W. Young	John Irving
Glanmorgan East	24	0	0	170	92	123	63	64	10	24	222	2255	A. M. Harnon	Richard Morris
Monmouthshire	14	0	0	77	30	41	28	34	7	15	210	667	William Phillips	David Jones
Carmarthenshire	16	0	0	72	38	36	17	18	2	27	34	609	Thomas Giles	Isaac Jones
Glanmorgan West	17	0	0	67	37	30	21	29	0	77	77	541	David John	John R. Roberts
Pembrokeshire	11	0	0	20	7	10	6	10	0	4	41	197	Evan Williams	John R. Roberts
Denbighshire	6	0	0	11	17	8	5	4	0	0	29	154	John Price	David Williams
Flintshire	8	0	0	16	14	5	0	3	1	0	23	121	John Parry	Ellas Morris
Cardiganshire	6	0	0	12	8	2	0	2	0	0	30	114	William Parry	James James
Anglesea	6	0	0	14	9	6	2	6	0	10	49	109	John Evans	W. Isaac
Merionethshire	6	0	0	18	2	1	2	0	0	2	10	71	Thomas Morgan	David Roberts
Brecknockshire	6	0	0	12	6	3	2	0	0	0	7	69	William Evans	George Bywater
Glasgow	29	2	1	110	79	101	41	116	7	47	325	2063	John Jones	George Bywater
Edinburgh	15	1	1	34	35	46	16	102	4	22	65	819	John Clements	Walter Thomson
Dundee	5	0	0	8	10	17	6	38	3	7	59	376	C. Dunn	Geo. P. Waugh
Channel Islands	2	0	0	6	9	11	5	12	2	0	27	255	William Burton	James McNaughtan
Ireland	8	0	0	10	8	4	3	3	1	0	25	90	John Kelly	James Howley
Total	602	23	12	1761	1500	1238	682	1240	144	524	4653	30747		

England.

Wales.

Scotland, &c.